601

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|---|---|---|
| Father's sister | pilk | pilk |
| Father's sister's son | kurri pilk | pilkza |
| Father's sister's daughter | kichi pilk | pilkza |
| Father | bab | bab |
| Mother | dak | dak |
| Mother's brother | khal | khalo |
| Mother's brother's son | kurri khal | khaloza |
| Mother's brother's daughter | kichi khal | khaloza |
| Mother's sister | pilk | pilk |
| Mother's sister's son | kurri pilk | pilkza |
| Mother's sister's daughter | kichi pilk | pilkza |
| Brother's son | kurri bra | braza |
| Brother's daughter | kichi bra | braza |
| Sister's son | kurri khushk | khushkza |
| Sister's daughter | kichi khushk | khushkza |
| Husband's brother | bra'i mard | mardbra |
| Husband's sister | khushki mard | mardkhushk |
| Wife's brother | bra'i zhin | zhinbra |
| Wife's sister | khushki zhin | zhinkhushk |

The Kurdish language of northern Iraq exhibits a large number of dialectical differences, some more striking than others. It must be remembered again that the population of Rowanduz is derived from diverse sources, and linguistic peculiarities of the town itself, of the villages, and of other areas, such as Sulaymaniya, may be heard intermingled in everyday speech. The investigator recorded a number of the forms presented by Leach, but has chosen to submit the terms given by Ra'uf Effendi and a merchant whose families had lived in the town in Ottoman times. Most of the discrepancies between this list and that of Leach appear to be dialectical. Those he presents for the paternal and maternal uncle, mamo and khalo, however, are inflected in vocative, as in "O uncle!" The noun ka which appears in his list for the children of father's brother and sister, mother's brother and sister, and the individual's brother and sister means alternately "boy" or "girl." Finally, in usual Kurdish word order, as in the investigator's report,

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a noun precedes its genitive and is inflected, for example, 601
<u>khushki mard</u>, "sister of husband," rather than <u>mardkhushk</u>. 193
This last series of observations is not that of the investi- 197
gator himself, but were offered informally by E. M. McCarus, a linguist who has made the Kurdish language the subject of an extensive study.

In approaching relationships within the <u>mal</u> or 554
"house," several things must be emphasized in order that a 577
proper perspective may be gained. The first of these is 602
the question of family honor. Personal honor, for example, in which a man might acquire a reputation as a liar, a thief, a weakling, or the like, seems always to be dwarfed by the larger matter of family honor, and, as noticed in the section treating society, this is closely connected with that of the household's woman. This is measured in two 562
regards, whether or not the woman has been chaste prior to [836]
her marriage and whether or not she remains faithful to [837]
her husband after it. One of its several expressions, for
woman of the upper strata of society, the townswoman of [565]
wealthier homes and the wives of the aristocrats and [291]
officials, is the wearing of the veil. Such women are required to conceal their faces, if not their persons, from those unrelated or not intimately known to their families. The women of the lower classes are unveiled, but even then are not permitted extended traffic, such as lengthy conversations, with males unknown to their husbands. The decorum demanded of woman serves to orient relationships within and without the household. Coupled with this